

UTAH NEWS.

From the *Deseret News* :—

The climate of Utah is acknowledged to be about the finest on the continent.

Beef is rising in price in the Salt Lake market. Six to eight cents a pound, by the quarter is asked.

MORE MINERALS.—There are numbers of mineral products abundant in this region. The ores of Bingham are full of green and blue vitrol. Sulphates are abundant in the surrounding mountains. Sulphate of alumina is only waiting for the sulphate of potash to produce a superior article of alum. Sulphates of manganese and of soda are so abundant as to be sufficient to stock all the glass factories in the world, and provide all the washing crystals required for generations to come. Captain Joab Lawrence is manufacturing from the waters of Salt Lake, large quantities of salt, for chloridizing purposes, and shipping it off to different parts. Besides the inexhaustible supply of the Lake there are actual mountains of crude salt in different parts. The oil shales of Utah should also be utilized, for the manufacture of kerosene and petroleum. These are matters that take time, but the utilization of the above, and numerous other mineral products peculiar to this region is sure to come about.

DEDICATION.—The Fifth Ward new Schoolhouse has been dedicated. There was present Elder Joseph F. Smith, of the Quorum of the Twelve Apostles ; Angus M. Cannon and Joseph E. Taylor, of the Presidency of the Salt Lake Stake of Zion ; L. W. Hardy, Counselor to the Presiding Bishop of the Church ; Bishop Hickenlooper and Counselor J. W. West ; and the Ward authorities. The dedicatory prayer was offered by Joseph F. Smith, after which appropriate addresses were delivered by President A. M. Cannon and Elder Joseph F. Smith. The congregation was large, the house being completely filled. A resident of the Ward furnishes the following particulars regarding the building : "Inside measurment, 30 x 50 feet ; a rock foundation of three feet deep by two feet wide, laid on a bed of concrete, three feet wide by two feet deep ; walls of adobies, one foot six inches wide of three adobies thickness. The height, to the ceiling, is 15 feet. There remains a little to be done on the outside, which when finished, will make the building to cost very close to \$2,000, a large portion of which has been paid in labor." The expense of erecting the building has been defrayed with the exception of a comparatively small amount. It is a good, substantial structure, erected by means supplied by hard working men, to whom it is a credit, as showing their public spiritedness.

THE NEW TABERNAACLE.—"The Tabernacle committee met in Bishop Hunter's office, for the purpose of facilitating the work during the present unsettled state of the weather. Having had considerable carpenter work promised from the different wards of the city, as labor tithing, they concluded to utilize that labor in making seats or benches. About 300 seats will be needed for the number of people the Tabernacle is designed to accomodate, viz : three thousand. The committee manifest care and determination to have them so constructed as not only to secure durability, but ease and comfort to the congregation. It is also the intention of the committee to lay this matter before the Bishops for their consideration on the wisest and best course to pursue, with a view of pushing forward this labor to early completion, so that when the interior of the building is completed, all the seats will be on hand, well seasoned and painted. The committee feel thankful to the Bishops and members of each ward in the Stake, who have responded to the call made at the last Quarterly Conference, for five hundred dollars in cash. The building, when completed, will not only be an ornament to the city, but a delightfully pleasant house in which the public will take pleasure to meet. By a long pull, a strong pull and a pull altogether throughout this Stake, it will soon have the pleasure of enjoying the most comfortable and best appportioned house of worship and public instruction in Utah."

A good sermon is like a kiss—it requires but two heads and an application.

It is said there are 400,000 feathers upon the wing of a silkworm moth. Anyone doubting the truth of the statement can easily satisfy himself by counting them.

POETRY.

ORGANIZATION.

"God hath set some in the Church, first Apostles, secondarily prophets, thirdly teachers, etc."—i. Cor. xii. 28.

Thy Church, oh Lord thou hast restored
And organized, by trusted men,
Led by thy Spirit they implored.
Thou did'st with wisdom fill them then.

And as it grew in form space
Each officer was called to fill,
That high, exalted, special place,
To minister thy royal will!

Prophets, Apostles, ranked by thee,
Pastors and Teachers, filled with light;
In ministerial work to be
As Suns amid apostate night.

To edify that body, called
As Christ's, where'er his Spirit dwells,
By unity of faith enthralled.
To heaven is turned, earth's direst halls.

'Till to the stature of a man
In Christ our Lord, we lift our head;
'Till earth's united living, can
Combine with earth's uncounted dead.

Oh, what a triumph it shall prove;
Oh what an era, yet to shine!
When Jesus shall his ransomed move
As one, to heaven and life divine!

H. W. N.

DIED.

HATT.—At Bristol, England, Feb. 25th, Mary Hatt, aged 79 years. Deceased was baptized in 1848 by Elder T. Westwood.

STOTT.—At Meadow, Millard Co., Utah, Oct. 1, 1877, Alice Nield Stott, aged 40 years. Deceased was born in Oldham, Lancashire; baptized in 1847; gathered to Utah 1854.—[Gom.]

ALLEN.—At Bountiful, Davis County, Utah, Feb. 1st, of paralysis, Catherine Paterson, wife of James Allen, aged 64 years. Deceased was born at Devon, Blackmanshire, Scotland, embraced the Gospel shortly after its introduction into that country; emigrated to Utah in 1853.—"News."

GRIFFITHS.—At Malet City, Oneida County, Idaho, Feb. 4th, Ann Sophia Griffiths. Deceased was born at Mountain Ash, Glamorganshire, South Wales; funeral services conducted by Bishop Dunford and Elder Henry Peck.—"News."

LILLEY.—In South Hooper, Davis County, Utah, Feb. 9th, of heart and lung disease, aged 68 years, Sarah Cousens Lilley, wife of Charles F. Lilley. Deceased was born in Limerick, Ireland, was baptized in 1848 by Elder Abraham Marchant; emigrated to Utah in 1853.—"News."

NAYLOR.—At East Bountiful, Davis County, Utah, Feb. 10th, Emma, wife of John Naylor; born June 21, 1847.—"News"

MORRIS.—In Almy Ward, Wasatch County, Utah, Feb. 10th, of consumption, Matthew Morris, aged 64 years. Deceased was born at Hagthorpe, Nottinghamshire, England; was baptized in 1848; emigrated from Pinxton, Derbyshire, to Salt Lake City, in 1869.—"News."

BURNS.—At Hot Springs, near Salt Lake City, Feb. 13th, aged 50 years, Martha, wife of Charles Burns, eldest son of Ellen Macduff by her former husband. Deceased embraced the Gospel in Derbyshire, England.—"News."

HOLYOAK.—At Parowan, Iron County, aged 84 years, Ann Gunn, wife of George Holyoak. Deceased was born in Essex, England; embraced the Gospel in London in 1854; emigrated to Utah in 1860 with the whole of her family. She leaves 4 sons and 1 daughter, 29 grandchildren, 17 great-grandchildren and many friends to mourn her loss.—"News."

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LIVERPOOL:

EDITED, PRINTED AND PUBLISHED BY JOSEPH F. SMITH, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOPSGROVE, BALE'S FOND ROAD, ISLINGTON, AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"NO WEAPON THAT IS FORMED AGAINST THEE SHALL PROSPER; AND EVERY TONGUE THAT SHALL RISE AGAINST THEE IN JUDGMENT THOU SHALT CONDEMN. THIS IS THE HERITAGE OF THE SERVANTS OF THE LORD, AND THEIR RIGHTEOUSNESS IS OF ME, SAITH THE LORD."—*Isaiah* liv, 17.

No. 11, Vol. XL.

Monday, March 18, 1878.

Price One Penny.

CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

PRESIDENT GRANT BENT ON THE CONQUEST OF "MORMON THEOCRACY." HE APPOINTS SHAFFER GOVERNOR FOR THAT PURPOSE. DEATH OF SHAFFER.

(By Edward W. Tullidge.)

The design of President Grant to overthrow Mormon rule in Utah was developed through various methods of action. Dr. Newman's Evangelical Expedition, and McKean's Judicial Crusade, were both stamped with the President's seal. But first came his war policy, which at one time meant the absolute conquest of "Mormon Theocracy" by military force, or at least by military rule. This is what was signified by the appointment of a "War Governor," in the person of J. Wilson Shaffer.

In 1868, General Rawlings, then Secretary of War, visited Utah. The South was in process of reconstruction, and the Secretary thought that Utah needed reconstruction quite as much as the South. Casting his eye over the list of his old war comrades to find the man most fit for the work, he determined to select General Shaffer. Rawlings committed to President Grant his "dying charge," to ap-

point "Wils" Shaffer, of Illinois, Governor of Utah, to conquer Brigham Young. After the death of the Secretary, on the resignation of Governor Durkee, the appointment was duly made. Surprised at the event, and knowing that the choice of himself, at that critical juncture of Utah affairs, was not due to political management, Shaffer hastened to Washington to "inquire" of the President. It was then that the new Governor learned from the lips of President Grant that he owed his appointment to the dead Secretary of War, and was informed of the grand purpose for which he had been chosen. This is Governor Shaffer's own statement.

Shaffer knew that he himself was gradually dying—that a few short months must close his mortal career. But he was assigned to a post of honor. He accepted the appointment as a trust extraordinary from the President of the United States, and

as a legacy left to him by his dead patron and comrade. He undertook the "mission" with the "vow" to execute it before his death. He would make himself Governor of Utah, to all intents and purposes, if he had to do it by the sword.

"Never after me," said he, "by — I shall it be "said that Brigham Young is Governor of Utah!"

Governor Shaffer arrived in Utah in the latter end of March, 1870. Casting about for some object on which to expend his belligerency, he made enquiry of a prominent schismatic as to the feasibility of successfully attacking polygamy. The answer was: "I married my wives in good faith. They married me in good faith. They have borne me children. We have lived together for years, believing it was the will of God. The same is true of the Mormon people generally. Before I will abandon my wives as concubines, and cast off my children as bastards, I will fight the United States Government down to my boots. What would you do, Governor, in the like case?"

"By —, I would do the same!"

Soon after this General Sheridan visited Salt Lake City, for the purpose of establishing another military post in Utah, "as a moral force," as he expressed it. The post was duly established at Provo, and President Grant, inclining to the Vice-President's view, so far modified his policy as to abandon the idea, for the time being, of forcing a rupture with the people.

But Governor Shaffer was resolved not to die before he had executed some military *coup de main* against Mormondom. The annual muster of the Territorial militia gave him the opportunity. Here is the call for the muster, followed by proclamations and correspondence between the Governor and the Lieutenant-General. They tell their own story:

THE LIEUT.-GENERAL'S ORDER.

Adjut.-General's Office, U. T.,

Salt Lake City, Aug. 18th, 1870.

General Orders, No. 1.

No. 1.—Major-General Robert T. Burton, commanding 1st Division, Nauvoo Legion, Salt Lake Military

District, will cause to be held a general muster, for three days, of all the forces within said district, for the purposes of drill, inspection and camp duty.

No. 2.—The commandants of Utah, Juab, Sanpete, Parowan, Richland, Tooele, Summit and Wasatch military districts, will cause to be held a similar muster, not to exceed three days, of all the forces in their respective districts, to be held not later than the 1st day of November. Said commandants will cause suitable notice to be given of time and place of muster, and all persons liable to military duty to be enrolled and notified.

No. 3.—Bands of music may be organized, and musicians required to perform duty as per General Order No. 2.

No. 4.—It is with deep regret that we announce to the Legion the death of Brigadier-General C. W. West, commandant of Weber military district.

No. 5.—At the muster of the forces of Cache military district, there will be elected a Brigadier General, who will take command of said district.

No. 6.—District Commandants will cause all vacancies to be filled in their respective districts; they will have a rigid inspection of arms and equipments, and make full and complete returns to this office, on or before the fifteenth day of November. They are also enjoined to enforce good order and sobriety, and to take every precaution to avert the occurrence of accident from any cause whatever during the muster.

By order of

Lieut.-Gen. DANIEL H. WELLS,

Commanding Nauvoo Legion.

H. B. CLAWSON,

Adjutant General U. T.

GOV. SHAFFER'S PROCLAMATION—1.

Executive Department, Salt Lake City, Utah Territory,

September 15th, 1870.

Know ye, that I, J. Wilson Shaffer, Governor of the Territory of Utah, and Commander-in-chief of the militia of said Territory, by virtue of the power and authority in me vested by the laws of the United States, have, this day, appointed and commissioned

P. E. Connor, Major-General of the militia of Utah Territory; and W. M. Johns, Colonel and Assistant Adjutant-General of the militia of the Territory. Now, it is ordered that they be obeyed and respected accordingly.

Witness my hand and the great seal of said Territory, at Salt Lake City, this the 15th day of September, A. D. 1870.

[SEAL.]

J. M. SHAFFER, Governor,
Attest: VERNON H. VAUGHN,
Secretary of Utah Territory.

GOV. SHAFFER'S PROCLAMATION—2.
Executive Department, Salt Lake City, Utah Territory,
September 15, 1870.

Know ye, that I, Wilson Shaffer, Governor of the Territory of Utah, and Commander in chief of the military of the Territory of Utah, do hereby forbid and prohibit all musters, drills or gatherings of militia of the Territory of Utah, and all gatherings of any nature, kind or description of armed persons within the Territory of Utah, except by my orders, or by the orders of the United States Marshal, should he need a

posse commitatus to execute any order of the Court, and not otherwise. And it is hereby further ordered that all arms or munitions of war belonging to either the United States or the Territory of Utah, within said Territory, now in possession of the Utah militia, be immediately delivered by the parties having the same in their possession to Col. Wm. M. Johns, Assistant Adjutant-General; and it is further ordered that, should the United States Marshal need a *posse commitatus*, to enforce any order of the Courts, or to preserve order, he is hereby authorized and empowered to make a requisition upon Major-Gen. P. E. Connor for such *posse commitatus* or armed force; and Major Gen. P. E. Connor is hereby authorized to order out the militia, or any part thereof, as of my order for said purposes and no other.

Witness my hand and the great seal of said Territory, at Salt Lake City, this the 15th day of September, 1870.

[SEAL.]

J. M. SHAFFER, Governor.
Attest: VERNON H. VAUGHN,
Secretary of Utah Territory.

[TO BE CONTINUED.]

THE "FIRST PRINCIPLES."

BY ELDER S. L. CLARIDGE.

[CONTINUED FROM PAGE 149.]

"Well," says one, "who has, or have you the true Gospel, and the legal authority to administer in its ordinances?" We reply, if the Lord has not spoken from the heavens, if he has not restored the true Gospel, if he has not conferred the authority of the Priesthood through the administration of holy angels, then we have not got it, and our religion and faith is as vain as is sectarianism. We fearlessly testify to all mankind that we know He has done this, though the assertion may come in contact with the views, traditions, and pride of Christendom. This is a tremendous declaration; but when you consider that it has been made for near fifty years, and that

tens of thousands having proved, are prepared to bear witness to its truth, is it not the duty of Christendom—of mankind, to diligently investigate in honesty of purpose and with unprejudiced mind, that they also may know whether these things are so or not? Almost universal conclusions have been formed on this matter; most have heard that the "Mormons" are a bad people, that Joseph Smith, their founder, was a wicked man, and that Brigham Young was the same; they read in the newspapers that the system is corrupt and abominable, then without manifesting any principle of fairness, and looking at the other side of the question, they allow their

minds to become prejudiced, their feelings to become soured, and they join in the cry, "Delusion, delusion, false prophets," etc. Was not this exactly the case in the days of the Savior? Was it not the case in the days of the Apostles? Was not the world full of rumors in regard to the wicked practices of the Saints? Was not Jesus called a deceiver and a blasphemer? Were not the Apostles disturbers of the peace? Was not "this sect everywhere spoken against?" Did not this imply lack of honesty, and were not those who suffered themselves to be led by public feeling and opinion unjustified in that they did not make enquiry for themselves? The Savior said, "Ye shall know them by their fruit." I said in the commencement I had been among and with the people of Utah the last twenty-four years, and certainly should have some knowledge of that tree, whether it is good or corrupt, whether that fountain is pure or impure, for it is, and must be, one or the other. James questioned, "Doth a fountain send forth at the same time sweet water and bitter."

It is not my object to go back to the early history of the Church, as that is already published in other places, but I wish to give facts which I have witnessed for myself. As Brigham Young has always been the main object of attack, I will state what I know about him and his labors. I can say fearlessly, that I never heard or saw a more fatherly, kind-hearted, God fearing man in my life; his whole aim and object was to bless and benefit his fellow man; for this he labored and toiled successfully, not for their spiritual alone, but for their temporal welfare; his teachings were—honesty, truth, virtue; his counsel—to "do to others as you would have others do to you." He taught the people the necessity of industry and economy in all the walks of life, as well as faith, prayer, love to God and the keeping of his commandments. The result of this teaching is made manifest to-day before the eyes of all nations. When it is remembered that the "Mormons" left the confines of the United States, traveling some fourteen hundred miles into the valleys of the Rocky Moun-

tains, there commencing to labor in the vicinity of the great Salt Lake, at that time nothing but a dry, barren, desolate country, and then stand and see what has been accomplished in the last thirty years, no honest person will deny but that Brigham Young was a practical, living man, that he possessed a great amount of wisdom and forethought, and that he must have been inspired with higher motives than a mere feeling of self-aggrandizement; especially when it is realized that the population of Utah is formed of people from almost every nation under heaven, with their varied languages, views, traditions and education, yet now governed, controlled, living in peace and good feeling with each other, having the same faith, and inspired by the same spirit. Is it reasonable to suppose that a man of low, corrupt, selfish feeling could bring this about? The fruits of his wise, of his judicious policy, of his acts of benevolence, are to be seen throughout the Territory, in our magnificent Temples, in our places of worship, (the largest of which will seat 12,000 people,) in our woolen factories, paper mills, tanneries; Salt Lake City with its 30,000 inhabitants, and covering an area of twelve square miles, with its broad streets, its shady side-walks, its railroads and tramways, its gas and water works, its magnificent shops and public building, its clean and tasty dwellings nestled in a thousand orchards, all prove the opposite to that groveling spirit of which Brigham Young and the "Mormons" are accused. Not only is there this spirit of thrift and industry which provoke the admiration of all visitors, but the wholesome laws, the good order, the morality of the people in general, are all items which attract the notice of the stranger coming into our midst. Until within a few years, since the overland railroad was completed, such a thing as stealing or drunkenness was rare, public houses, whisky saloons, bowling alleys, and the social evil were unknown. We have no paupers in our streets, no poor rates or workhouses; the sisters are organized in each settlement into what is called Relief Societies—they look after the sick and the poor, and

see that there is no suffering among the people; our children are educated, and according to statistics, we have a larger per cent of scholars in school than any State in the Union. The cultivation of music and the fine arts are receiving general attention throughout the Territory, and a spirit of refinement, of elevation, is everywhere to be seen. The people generally are well to do, although but few would be considered wealthy; nine-tenths are comparatively independent, they own their homes, orchards and farms; surroundings are such that any man of energy and industrious habits can soon be in a position to accumulate the comforts and necessities of life around him.

"Yes," says the Christian world, "according to reports we have from gentlemen who have visited your Territory, we admit that the 'Mormons' are a clean, frugal, honest, industrious people generally, and have done a vast amount of good; they have redeemed the desert, they have built up and beautified a country that was nothing but a barren wilderness. We acknowledge that Brigham Young was a great statesman and financier, that he developed a remarkable degree of tact and ability in directing the energies of a growing people, but there is just one thing that spoils it all, that is your belief in the 'Patriarchal Order,' or the doctrine of a 'plurality of wives.'" Well, now, please to lay

aside your prejudices, while I ask a few questions and offer a few comments on this topic. In the first place, if it were such a gross sin—such an abominable practice, as is supposed by the Christian world, how is it that we cannot find any place in "Holy Writ" where it is censured or condemned of or by the Almighty? How is it that we have quite the reverse? Abraham was the friend of God—he held communion with him, and so much did the Lord think of him, that he made a covenant with him, promising him a great blessing! What was it? A multiplication of his posterity upon the earth; he should be the father of a nation, and his seed was to be exceeding numerous. Sarah his wife realized the blessing connected with this question of children, and when it ceased to be with her "after the manner of women," she gave unto her husband Abraham, Hager to wife. So well pleased was the Lord with this great-hearted, good woman, for her willingness, for the opportunity she gave her husband to raise up children by another wife, that he blessed her, and said that she yet should have a son, nay, he even wrought a miracle to fulfil his promise! Did the Lord find fault with Abraham? Did he find fault with Jacob, who had four wives? or did he not call him a "mighty prince," and renew again to him the covenant he had made to Isaac and Abraham, his fathers?

[TO BE CONTINUED.]

HON. JOHN TAYLOR'S REPORT ON EDUCATION.

Hon. John Taylor presented to the Legislative Assembly, Salt Lake City, his report as Territorial Superintendent of District Schools for the years 1876-7. It was received and 2,000 copies ordered to be printed, together with the school law as it may be amended by the present Legislature.

The report is a comprehensive document, and the information it contains is of great value, showing the present status of public school education in this Territory. It commences with a full recognition of the value

and importance of scholastic learning, its influence upon society and the necessity of its improvement to meet the advanced requirements of a progressive age. Endorsing many of the suggestions on this subject contained in the Governor's Message, it meets the statement contained therein, that every religious denomination in the Territory deems it necessary to furnish schools for its own children in consequence of the character of our school laws, by submitting that there is no class distinction in our

District Schools, which are open alike to all denominations; that there is no State or Territory in the Union which is without such denominational schools; that legislation to regulate such matters has signally failed; and that the Assembly has no power to enforce the application of the \$30,000 expended for private tuition, a portion of which is gathered abroad for missionary schools.

The Superintendent considers that for present requirements the school law makes sufficient provision for the raising of money by taxation. The assessment of a tax of one-fourth of one per cent. on all the property in the Territory which is required by law, is equal to the entire Territorial revenue. But the law further provides that the rate of taxation for any school purposes, may be raised by local vote of the tax payers, to the sum of three per cent. per annum. In addition to all this the sum of \$26,750 is annually appropriated for school purposes out of the small income of the Territory. He therefore considers that no further burden of taxation is necessary, but suggests the propriety of incorporating the school tax in the revenue bill instead of in the school law. However, if further public expenditure for schools is thought desirable, he considers that mining property, in all equity should be taxed for this purpose, and thus made to contribute, with other property, to the cause of education.

He congratulates the Territory on the number of young men and women of intelligence and ability within its limits, and its favorable educational position when contrasted with other parts of the Union. According to the last official census the percentage of illiteracy in the population of the United States was 55.2. But the percentage in Utah was only 29.5 or a little more than one-half of the general percentage of the country. Since the census was taken, by reason of our educational improvements, the standard of learning has been considerably raised and consequently the percentage of illiteracy is lower than formerly.

The total number of school children

between the ages of 6 and 16 in the Territory is reported at 30,792, but two counties — Tooele and Piute, have failed to report. Had they done so, it is presumable that the total between the above ages would have reached to about 32,500. The percentage of school population actually attending District Schools is stated to be 43.5 throughout the whole Territory during 1877. But the per centage varies greatly in different counties. Iron County stands at the head, with a per centage of actual attendance of 70 to every 100 of the whole school population; Kane County stands next, with a per centage of 68, then Morgan County, with 66. Salt Lake County stands at the foot of the list with a per centage of only 29; next above it is Weber County with 38. The low per centage in these two counties is undoubtedly attributable to so many children being sent by their parents to mission and select schools. Salt Lake County has the largest number of school districts within its borders, namely 51, and Rich and Juab Counties the fewest, that is 4 each. There are 247 school districts in the 18 counties reported. The average daily attendance, when Tooele and Piute are included, is about 15,000. The number of teachers reported is 232 male and 238 female. Beaver, Millard and Washington Counties report more girls than boys, the balance of the counties report more boys than girls.

The amount expended annually for school purposes is put down at \$210,063 68, including the sum of \$50,000 paid out for private and mission schools, leaving a balance for District schools of \$160,063 68. The value of school property is estimated at \$398,202 89, including \$75,000 for private schools, leaving a balance of \$323,202 89 for District schools. But this estimate has been made up from the reports of the county superintendents, some of whom have excluded buildings which, while they are used for school purposes during the week, are occupied for religious meetings on the Sunday. If these had been included, as they should properly have been, for in all newly settled regions the school house is frequently used for public and religious gatherings, the school property

of the Territory would reach the sum of £800,000.

The superintendent gives some valuable hints to trustees in the erection of school houses, recommending improvements in the location, style of architecture, fittings,

furniture, maps, charts, blackboards, etc., and advising the use of home-made seats and desks which are now made in the Territory of equal, if not superior quality and adaptation to the purpose designed, to those imported from the east.

[TO BE CONTINUED.]

If any one should give me a dish of sand, and tell me there were particles of iron in it, I might feel for them with the finger in vain. But let me take a magnet and sweep through it; and how would that draw to itself the most invisible particles by the mere power of attraction. The unthankful heart, like my finger in the sand, discovers no mercies. But let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find in every hour some heavenly blessing—only, the iron in God's sand is gold.

REPORT ON POLYGAMY.—(Utah Legislature).—The committee of the House to whom was referred that portion of the Governor's message relating to polygamy, reported the following:

COMMITTEE ROOM, CITY HALL, Salt Lake City, Feb. 14, 1878.

To the Hon. Speaker and Members of the House of Representatives.

GENTLEMEN,—Your committee on the judiciary to whom was referred that part of the Governor's message relating to polygamic marriages, or to that class of marriages wherein two or more women, voluntarily and contemporaneously, enter into the marital relations with one man, beg leave to report to your honorable body that we have had the subject under careful consideration, and have unanimously come to the following conclusions: First—That while the Divine law most strictly condemns fornications, adulteries, etc., it does in no instance condemn the class of marriages above referred to; but, on the contrary, such marriages were sanctioned, approbated, blessed, and even, in some instances commanded by the Great Law-giver himself. Second—That while illegitimate children, or bastards, were under the curse of the Divine law, and debarred from entering the congregations of the Lord for ten generations, the children of polygamists were called of God, and by his Divine appointment were made prophets, rulers and judges in Israel. Third—That there was no distinction in the Divine law in the inheritance of property between polygamic and monogamic children. Fourth—That the law of God emphatically declares the marriage ordinance to be a Divine ordinance, as is most clearly expressed in the following quotation: "What God hath joined together," etc. Millions of Christians among civilized nations are unwilling to receive this holy sacrament and enter into its sacred bonds only upon conditions that the solemn rites connected with the ordinance should be administered by their own regularly ordained ecclesiastical authorities, being exercised with the same conscientious and religious views which they have in regard to other religious sacraments. An overwhelming majority of the people of this Territory, like other religious bodies, believe in the divinity of the marriage ordinance. They also conscientiously and religiously believe in both forms or conditions of scriptural marriage, namely, the monogamic and polygamic, and desire to practice the same, according to the Divine ordinances and laws of God. Fifth—That your committee, having sworn to support the constitution of the United States, do not consider themselves authorized to legislate against the religious belief and practices of any ecclesiastical denomination who may wish to make this Territory their home. Your committee, therefore, with all due respect to the opinions so ably expressed in the message of his Excellency, respectfully ask to be discharged from any further consideration of the subject.

LOREN FARR,
JOHN B. MILNER,

ALBERT CARRINGTON,
JONATHAN C. WRIGHT.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MARCH 18, 1878.

"NOW WE SEE THROUGH A GLASS."

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It was surely transparent that the sketch of "A true business man" was meant to be—that it is or should be—a picture of and for the Elders of Israel, not a photograph probably, but a pencil outline as it might be called, a looking-glass in which comparison could be instituted; not complete as to attributes, for they are numberless, but those indicated were the salient points, and there was not one mentioned but what all should exhibit. The Elder who is cold, unambitious, careless, is a man outside his proper element; the one who pushes on his week, his month, his year simply, is "a time server," and as such will have his reward; the man whose heart is not in his mission, is an anomaly, his is a character to be avoided; the half-hearted, the ignorant, the selfish, the grumbler, the tyrant, should not be found among the authority of the Priesthood, or be numbered among the saviors of mankind.

The man who has been sent to teach among the nations should understand his mission, the doctrines which he seeks to establish, the influence they are intended to exert, and from his own experience he should be able to demonstrate their power over passion, practice, and life, becoming himself "a living epistle known and read of all men;" he should understand what is expected of him both as to the Church and to the world; he should be able to "feed my sheep," and by "rightly dividing the word of truth," give "to every man his portion of meat in due season." The Elder should be whole-hearted, intelligently enthusiastic, and devoted to his work, there should nothing precede it—nothing exist to which it is secondary; having left home, family, friends, what else should take their place? Travel, sight-seeing, friends, should be the accidents and opportunities of the mission, rather than its privilege or business. The man who is "always at loose ends," restless, unsettled, unsatisfied, "given to change," will not do much good; ever where one travels, or can travel *on his own means*, there should be prudence; example is contagious, and it has always been allowed that Elders should visit *prior* to being assigned or *after* release; a good Elder once appointed labors *there*, diligently and faithfully; "order is heaven's first law," and disorder never should characterize its servants; they will take the advice of Paul to Timothy, "Watch thou, in all things endure affliction, do the work of an evangelist, make full

proof of thy ministry." Where an Elder does this, he will not find his time hang heavy, his mind will be fruitful in blessing and fruitful in devising, planning, and executing, that "his labor may be approved."

In laboring with and for the Saints, he will seek to create or foster the life of the Gospel, to stimulate interest in its principles, love for its practice, and study for its extension; he will show how far personal responsibility extends, that practice is better than precept, and life better than creed, yet will advocate moral courage, will show that it is cowardly and unmanly to be afraid of the Gospel or its principles; he will also understand that where this is lacking, it is mainly because of ignorance, hence will foster intelligence, will encourage reading, will seek to interest in the periodicals as well as other literature of the Church; will know that the ignorant are always hard to govern; that those who do not know, are always liable to be led astray; will see that the STAR is in every house, that it is welcomed, read, and studied; will not be afraid to mention it in meeting, or take a text from it when applicable, neither be above quoting from its pages for fear of criticism, or considered as lacking originality, but being the organ of the Church in these lands he will see that it is everywhere purchased, and when purchased—read, and he will not fail to insist upon this as a duty. The JOURNAL, also, which contains the discourses of the authorities, will be treated as "a well of water undefiled," a fountain from whence mental, theological, and spiritual thirst can be supplied; a perennial stream of fresh, living, inspiring thought, adapted to the present times, to present needs, to personal needs; these should be the ever-present auxiliaries of the ministry, the teachers of the educated, and the guide of the young.

And the Elder who understands his work will see to this continually, his labors will not be spasmodic, not changeable, but persistent, *for this is his business*, he has nothing else to do, it is his life; his time, his talent, his energies, are all mortgaged to this service; honor, growth, usefulness, his present and his future, all depend upon an unselfish patience and perseverance in the duties of the holy ministry.

There are also many duties which some consider outside of, and beneath their character of *spiritual* advisers; these are the temporal interests of the Saints and of the Church; the Elder will be vigilant in regard to the pecuniary position of his flock, he will not be afraid to inculcate economy, to suggest prudence, to advise in regard to the use of private earnings; this is likewise a positive duty, temporal salvation justifies wise interference, enquiry, suggestion, and "the fear of man (which) bringeth a snare," should be unexperienced and unfelt; the responsibilities of the Saints to sustain the interests of the Branch, the Conference, and the Mission, cannot be disavowed; to preach Tithing is not "one of the deadly sins," it is not only necessary, but it is an avenue for blessing; while this is the law, it is also the Gospel, and it is better, more honorable, more according to the order of God than is any other process of administering in temporal things; yet it does not preclude donations, mission fund, or other freewill offerings, although it leads them all; and it is ever true that "the liberal man deviseth liberal things, and by his liberality shall he stand."

However, this does not mean continual harping on temporal strings—this result can be obtained and is obtained without being mentioned. When men

and women have the spirit of the Gospel, have a love for the truth—when the fire burns within them, they never “stop at trifles,” they never ponder consequences, they never “count the cost,” they are ready, open, free-hearted and free-handed; the feeling is, “Lord, what wilt thou have me to do?”

In the use and disbursement of these funds there is wisdom, honor, economy; cooked reports are not made necessary by either negligence or misappropriation, means are sacred for all legitimate uses, and the interests, counsels, and responsibilities of the central authority are not made powerless by inattention and indifference; it is astonishing how business capacity is exhibited in Book matters, Tithing matters, Emigration matters, and the General Reports of presiding officers.

Sabbath schools, Sabbath meetings, evening meetings, social meetings, are the most public duties pertaining to the Saints, and as “many men have many minds,” there is quite a field for the exercise of all those qualities which should belong to an Elder of Israel “seeking if *by any means* he may save some,” using wisely all the time his varied powers in dignity, in kindness, in unselfish interest, that everywhere in his field of labor there may be that confidence which shows he is considered “a brother and a friend.”

There are also duties which the Elders of Israel owe to the world; the training of the Saints is only part of the ministry. “A dispensation of the Gospel” is as decidedly committed to the Elders as it was to Paul, and as he said, so may they say, “Woe unto me if I preach not the Gospel.” When an Elder in any Conference or on any mission gets into “a rut,” he might as well go home—he becomes mechanical, spiritless, powerless, dead; a live Elder will be full of plans, projects, schemes, to reach the various classes in his field of labor; the Gospel is true, he is called to be its exponent; will this justify hanging around, “putting in time” as it is called, or shall there be an abiding sense of responsibility, and a vigorous determination to “leave no stone unturned,” so as to “fill the bill?” The Elders could do with more confidence, assurance, faith—it would not hurt any, and would benefit some immensely.

Father Walsh, the Roman Catholic, came to Salt Lake City; when his church was built, he stood upon the altar and said, “I was sent to beg and build, and *I have done it*, now I am prepared to go to any part of the world and repeat the process, if I am so desired.” Thousands of the Elders of Israel have had that spirit, and by dint of faithfulness, patience, perseverance, and the exhibition of business ability, aided by the Spirit and power of the Almighty, they have gathered their thousands of Israel to the mountains of Zion; and whatever of success may follow their labors in the future, it will need the same elements which in the past made so glorious the in-gathering of men.

The successful Elder seeks for, and enjoys the inspiration of the Holy Ghost—it is his companion, his light, his life; it directs his movements, it opens his mind, it informs his judgment; by it he is enterprising, energetic, awake; he knows no obstacle, fears no foe, dreads no circumstance; whole-souled, resolute, and decided, he knows and fills his appointed sphere; none of the Saints can charge him with neglect, with indifference, or with self—he is a savior unto them; the world can find no excuse in his course of action, he has been the “Voice of Warning,” the “Key to Theology,” the “Answers to

Questions," and as he travels his appointed round, he leaves behind him testimony that shall echo and re-echo when he shall have been privileged to return in peace; in all times of darkness, of trial, temptation and responsibility, having "purified himself," he has been "the Temple of the Holy Ghost; it has been his willing guest, expanding, informing, revealing and qualifying for the important duties of his life.

"Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." (Prov. xxii, 29.) The Elders will "suffer the word of exhortation," and we may say to them as Paul said, "Beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the Saints, and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises." (Heb. vi, 9—12.)

H. W. N.

SPECIAL attention is called to the very interesting late letter from Prest. Jos. F. Smith in this issue.

SUMMER WORK.—Presidents of Conferences, Traveling Elders, and the Elders generally as well as the Saints, will be glad to hear that four new introductory tracts are now ready for issue, cheap and good. Price—1s. 9d. per 100.

ABSTRACT OF CORRESPONDENCE.

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Elder N. C. Flygare, Prest. of the Scandinavian Mission, writes from Copenhagen, March 17th, as follows—"All is well with us here, our meetings were never better attended than at present, we have baptized about two hundred and forty since the New Year, and the prospects are good."

Prest. J. Cook, of the London Conference, writes as follows, after the celebration at North London Branch—

"Our Sunday Schools are, I am happy to state, in a flourishing condition. The Superintendents with the Teachers are alive to their duties. You will see by the report that we have commenced to hold social gatherings, for the purpose of having the children recite and sing before the public, that which they learn in school, which is having good effect. The Hall was crowded with older heads, who appeared to be well pleased with what they heard, this gave us an opportunity to hand out some tracts, talk a little, and invite them to our Sunday evening meetings; many promised and the result was our Hall again well filled with those who listened apparently with great interest. After the services closed, seven persons requested the privilege of being baptized. I think the prospects are good for a further increase of our numbers. The signs of the times are causing many to inquire, Where can we find the truth, and know what the Lord the God of Jacob, requires of us? and what can we do to escape the calamities that seem to be coming upon us. We tell them to repent of their sins, to be baptized by one having authority, then turn to and worship "the true and living God," and abide in His laws. I find the Cold Spring Baths in Clerkenwell, which has been a wash house for more than one

hundred years, is a thorough good renovator of shattered nerves. I hope to keep trying it while it is my lot to stay in this place and add such to the fold as God will own and bless. Our Relief Societies are also worthy of great praise for their united efforts in helping the poor; though they have not the chance of laying up wheat for the future, they have attended to the present wants and necessities of many who must have suffered the last winter, had it not been for the exertions of the societies in their behalf. The needful has been supplied with liberal hearts and dealt by liberal hands, and this has taken a great burthen off our shoulders, until I am convinced that when the sisters use their persuasive powers with the brethren they can get all that is needed in that direction. Our next party will be held at Whitechapel, where we hope to continue the good work."

Elder Warren B. Smith, laboring in the Sheffield Conference, writes as follows to Elder Thos. Barratt, Prest. of Liverpool Conference—

"I am trying to make duty a pleasure, I feel my weakness, and sometimes dark clouds gather around me, yet remembering that I have enlisted under the banner of the Almighty, I buckle on my armor more tightly, and through faith, prayer and works, I have been able to dispel every fear. I am now traveling alone, and have been for some weeks—yet I am not lonesome, but feel much encouraged in the openings I have had with the strangers. I find that I cannot do much good with those whose hair has become gray,—since the revelation of Gospel truth has been made in these lands,—but in the generation which has sprung up, since the great Gospel harvest, there are a few who have, and will, receive the Gospel, if they are looked after. Jer. xvi, 16, says, "The Lord will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." I fully believe that day has come, we can hold meetings and invite the people, but how few there are will come, and in entering into their houses, "though a little humiliating," yet I have found much good grow out of it; in doing so, the opportunities for talking to strangers is increasing; some three weeks' ago I attended a meeting of the Saints, and a few strangers, in the Holbrook Branch, where I spent one of the happiest hours of my life. Many of the people of this Branch, as also in other Branches, have been re-baptized, they are living nearer to the Lord, observing the Word of Wisdom, cultivating a spirit of love for each other, and the stranger, and the result is, the Spirit of God is poured out upon them; in this meeting the gift of prophecy was given; all eyes were bathed in tears, even the stranger gave expression with tears of joy. After the meeting was over, one young woman said to me that she had never realized such joyful feelings in her life before, and on the following evening but one, I baptized her, as also two others, and re-baptized one. I know the gifts and blessings are ours if we will live for them. A few days later I came to Tupton, Derbyshire, where I baptized four new converts, and re-baptized two, and on the Sunday, Feb. 24th, had a good time with the Saints, and spoke to a full house in the evening, many of whom were strangers. On the Monday I had two more applicants for baptism. When dark came we repaired to a running stream in the field, thinking all was quiet, but lo, the Devil, and a few of his children followed us, some 20 or 30 men and boys, they surrounded us, many of them using foul language, calling on God to look down on them. We were harmless as doves, and tried to be as wise as serpents; we said nothing to them, but they would not leave us, they hid themselves in the bush, thinking we would begin, and then they could come upon us, but the spirit dictated us to return home. On the following evening we went to another place of water, and there accomplished the work we set out to do. On the evening of the 27th Feb., I took a few tracts in my hand and started out, thinking I would find some one or more into whose hands I could place them. I met with a Methodist, and soon entered into conversation with him, then others began to gather round, some to oppose the principles I taught. The Lord was on my side, and I knew that we were a large majority. My

weapon was truth, theirs error, and as truth must prevail, I was able to defeat them in all their erroneous arguments. When they found they had no ground to stand upon, they resorted to slander, vilifying Brigham Young, Joseph Smith, and others. I told them if they would not stick to principles I was done. I then bore my testimony to them of the divine mission of Joseph Smith, and except they would repent and be baptized by one having authority, they could not be saved. They accused us of having another Bible. I begged of them to take me with them to their houses, and we would take their Bible, but no, they would not do it; they love darkness rather than light, and for this cause God is giving them strong delusions that they may believe a lie and be damned. Let us be zealous in the work while it is yet day, for surely Babylon is tottering to its fall."

FOREIGN CORRESPONDENCE.

Salt Lake City, Feb. 18, 1878.

Elder H. W. Naisbitt.

My dear Friend and Brother,—I returned last evening from Morgan, where, in company with Elder F. D. Richards, I had been attending their quarterly Conference. We had a most enjoyable and profitable time, and left them, Sunday evening, feeling well and rejoicing in our visit and ministrations.

I hope no undue anticipations may be awakened in the minds of the poor Saints in relation to being assisted to emigrate. No doubt all will be done that can be, to assist them. The brethren never fail to urge upon the people, at our quarterly Conferences, to remember the worthy poor of their brethren and sisters, now longing for deliverance from the old world, that they may escape the threatened calamities and horrors of war, famine, and pestilence, impending over the nations of the earth, and I assure you an earnest sympathy is felt by the Saints in Zion for their less favored brethren abroad.

But the hard times which, like a tidal wave, has swept over the face of the earth in the last few years, has made itself felt to some extent even in these peaceful vales. Many have foolishly launched out in speculations and business beyond their means, and now find themselves cramped and depressed under the weight of their responsibilities, while the almost superhuman efforts put forth by the more faithful to build Temples throughout the land, has drained almost dry the

fountains of ready means. Many have also struggled hard to raise means to assist their kindred in the past, and now have them to provide for until they can do so for themselves, which requires some time and exertion, while some few have apostatized, and left the burthen of paying the cost of their emigration upon the hands of their benefactors. Many who have been helped by the Fund have died, as they have been largely the aged and infirm, other still remain comparatively poor, while some evade their obligations, and still others who have not had time to meet their obligations; therefore only comparatively few will be able to meet the demands upon them.

The Saints here are not idle nor unwilling, but they have Temples, meeting houses, school houses, factories, and Tabernacles to build, roads and bridges to make through mountainous regions, themselves and families to maintain, their children to educate, and the poor in their midst to provide for. The Saints are willing, and we may look for the day of God's power. No people have done so much, in so short a time, with so few facilities. They have truly been blessed of God.

But through over exertion, and out-reaching to accomplish so much, we have to some extent strawn faster than we have gathered. There is over a million of dollars now owing to the P. E. Fund, so you see we need a little time. We are living and growing, hence these are but small matters in view of the continued prosperity of Zion.